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INTERNATIONAL BIBLE STUDY.

November 18th.——*Judges* II. 6-16.

For Comment see last *Guardian.*

Nov. 25, 1883——*Josh.* VI. 36-40; VII. 1-8.

"And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast said."

Ah Gideon! what has thou to do with "ifs," if God has said he will deliver Israel by thine hand? If he has said it, it is as certain as the everlasting hills, and does not belong to the region of contingency and uncertainty. Is this all the faith thou hast? The angel that came to Gideon from God with a call to leadership, addressed him as a mighty man of valour. This was as Christ said to Peter, Upon this rock I will build my church, though Peter was at that time anything but a rock; the name was prophetic and potential, declaring the purpose of the Lord. God intended to save the people by Gideon, and to save them in such a way that his hand should be conspicuous. Gideon had in himself no might or valour; it was only as he should realize the all-sufficiency of God and the gracious purpose of God, that he could achieve any thing. The valour that is commanded in the Scriptures, is that which is found in the recognition of God's presence and favour. Gideon had now a large force around him; God had caused the people to understand that he was with Gideon, and his trumpet-tones had brought them around him by myriads. Yet Gideon wanted some additional token that God would give him victory. "O ye of little faith! How long shall I be with you and suffer you?" Have you not learned from the history of the Israelites at Kadesh Barnea, how perilous a thing is doubt, how costly? Forty years of wandering for the failure of a day.

How marvellous is the condescension of God. He might well have cast aside Gideon as unfitted through unbelief. But he knew that Gideon had faith, though as a grain of mustard seed. It was the deep conviction that Gideon had, that Jehovah was the God of Gods, the Almighty, and his deep sympathy with the people, and his unselfishness that fitted him to be the leader in this strife. Gideon proposes to put a fleece on the ground, and let God show by causing the dew to saturate the fleece leaving the ground dry, that he would give him a victory. He has the word of God, and imagines that that will be made sure by some supernatural work. God gives him what he wants, but he is not yet satisfied. So the test is varied. The fleece shall remain dry, and all the ground be covered with dew. It appears from what is subsequently stated that Gideon was not yet altogether satisfied. In fact he was on the wrong track, just as multitudes of Christians now are, who have the inviolable word of God, and yet are seeking some additional ground of faith in signs and tokens, dreams and uncommon providences. Gideon had been proving God; it was now God's turn to prove him. Gideon had two signs; he is now subjected to two tests. He had a force of 32,000 men; and he had some doubt about their ability to stand before the army of the Midianites; he doubtless thought they should be augmented. But God thought them too many; the Israelites would be taking to themselves the credit of victory; God wished that it should come to them in such a way that they would be compelled to recognize his delivering hand.

"Proclaim in the ears of the people, saying, whosoever is fearful and afraid, let him return and depart early from Mount Gilead." This was in accordance with the remarkable instructions in Deut. XX 5-8. The timid, the half-hearted, the newly-married, are not a source of strength but of weakness, and an army is stronger without them. So the 32,000 are reduced to 10,000. But these were too many. There must be another test. This time the test is to have no moral significance. The 10,000 were good men and true, and the Lord wanted to show that it does not matter who are selected; 'not by might, nor by power but by my Spirit;' the Lord wanted to give the Israelites a deliverance that they would be compelled to recognize as of him. He tells Gideon to lead the force down to the river side to drink, and to note which of them lifted the water to his mouth. Only 300 did this; the rest put their mouths to the water and drank. Of course there was no exhibition of character in this. The object was not to discover men of exceptional endowments, but rather to show that whoever might be selected, they would answer the Lord's purpose. The 300 were not puffed up, and the 9,700 were not humiliated. Thus Gideon, after his questionings found himself with 300 men only instead of 32,000. God was with him and had been with him; the word of God was with him and had been with him; it was in no degree more effective than it had been all along. The rest of the Israelites were sent to their homes.

"This is the victory which overcometh the world, even our faith." The unbelief had to be overcome in the heart of Gideon; then all was plain sailing. Gideon is sent at night to the vicinity of the enemy's tents, and hears one of them relate a dream, which convinces him that the victory is his. He is then ready for the strange procedure by which the Lord will cause him to triumph. In the dead of night the sleeping Midianites are suddenly roused by the clangour of some hundreds of trumpets; then there is the strange noise of the crashing of crockery, in every direction, and the whole camp is filled with light from hundreds of torches; they all understand that a mighty force is in possession of their camp and that they are lost.

WEEKLY REVIEW.

—A CONTROVERSY has been carried on this week in the columns of the *Times of India*, regarding the Rev. Mr. Rivington's letter about the conversion of Pandita Ramabai, referred to in our last issue. Mr. K. M. Shroff, editor of the *Jam-i-Jamshed*, has the original letter written by Mr. Rivington, and says that it has a period at the end of "mouth," thus:

"She was baptized at the end of last month. Almost immediately after she wrote a rather foolish letter."

We do not care to enter into this dispute between Mr. Shroff and Mr. Rivington. The latter acknowledges that the letter was written rapidly, and it is evident that it was written without due care. Mr. Shroff refers to the remarks made by the *Bombay Guardian* last week as "very uncharitable and unchristianlike." Supposing that Mr. Rivington's letter had been, as he publicly declared, inaccurately printed, it seemed to us that the reprint of the letter in its inaccurate form, was designed to convey the impression that Pandita Ramabai had been guilty of constructive falsehood in saying that she would never be a Christian, after she had actually been baptized, and we accordingly spoke of it as savouring of persecution. From what has now appeared we judge that there was no design to convey a wrong impression, and accordingly tender our apology to those concerned. That there is in no quarter a disposition to persecute, i. e. to bring obloquy upon the Pandita, we cannot say, for it meets us on almost every side. It seems that Pandita Ramabai was baptized on the 29th of September. Her 'foolish' letter must have been written some time before that. Some time after writing it, she wrote as follows to a friend in India.

"You will be glad to know that I have become a catechuman. Father Goreh preached to me from India. His humble sweet voice has pierced my heart. Oh! what a mighty power of preaching he has. I think that no one had the power of turning my mind from Brahmo religion, but Father Goreh. . . . I would not have been so ready to give up Brahmo religion, if my countryman" (both are Brahmans of Western India) "would not have been able to show me my faults in my own language, placing before me many witnesses of our ancient Shastras and Puranas and Vedas. Now I pray always to the Almighty Father that He may grant me the grace of being His beloved and faithful servant."

Then speaking of the displeasure which will be felt by her former friends, she says: "But I am not afraid of that. I must follow my own conscience. If all the world will stand against me, I shall never be frightened, because I have given up myself under the care of One who shall save me even from thousands of such evil words. I am sure He will. I see everywhere His mighty hand placing in good order thousands of scattered fragments of my broken fortune. My Mano (her little girl) has gone for a month. After her return to Wan-

ARTICLE PROOF

tage I hope that she and I will be baptized together."

—In our last appeared a paragraph from the *Indian Witness* with regard to a profession of full salvation, intimating that such a profession is often too lightly made, and when unaccompanied by the appropriate fruits is calculated to bring reproach upon all religious profession. We have received a letter concerning the remarks quoted, from one who says that he understands the Bible to speak of saved and unsaved, of the sinner and the saint, a child of God and a child of the devil, pardoned and unpardoned. Our correspondent asks: "Will a person dying in a partly-saved state, be fit for heaven or hell?" He thinks that the Bible teaches perfection in such passages as these: Gen. vi. 9; xvii. 1; Job l. 1; ii. 3; Matt. v. 48; Sermon on the Mount generally; 1 Cor. i. 8; Col. i. 28; Phil. iii. 12, 15. The Bible (he says) is full of it from beginning to end. If it were not attainable God would never have placed it there, and if there is none perfect it is because of our want of faith, or because of some secret sin or sins to which we are clinging. Not long ago (he says) I heard an eminent Christian say in his discourse that he did not believe any attained to perfection in this life. Then when and where? The writer concludes by acknowledging with sorrow that he is far from having attained to this state, and asks us to state our views on the subject. We have done this so often that such a request somewhat surprises us. It cannot be said that the only distinction recognized in the Bible is between the saved and unsaved. Among the Christians at Corinth some were carnal and some spiritual. In the Gospels we read of men of little faith and men of strong faith; in Hebrews of babes and of persons of full age; and the former are urged to go on unto perfection. When Paul in Philippians iii. says: Let us therefore, as many as are perfect, be thus minded; this passage, with the context, shows us that the perfection he is speaking of, is consistent with intense desire and effort for further attainment. What then are we to understand by it? It means living by the faith of the Son of God; realizing that we have no life, goodness or moral power apart from him, and looking to him for these constantly and fully, as the branch looks to the vine for fulness of sap and fruitfulness. When a man truly believes in the Lord Jesus Christ, Christ, with all his infinite fulness, is made over to him, and if he only exercises habitually the appropriate fulness of faith, he will have the nttermost salvation. Christ, with all his power to save, is the portion of every believer. But too often, faith falls short of what it should be; multitudes preclude themselves from receiving full salvation by determining that Christ is not now willing to bestow it. No man will be fully saved by Christ who is not fully taught by him; and multitudes of Christians are more taught of the church than they are of Christ; some have traditional ideas of what may be expected; they do not come to Christ with a heart that is as a *tabula rasa*. A great difficulty with many is that they do not understand their own depravity; do not know that every good thing they do or think must be of God, that there is none good save one, that is, God; and consequently live a life partly governed by divine influence, and partly by their own nature. What God will say to these, we do not undertake to say. We know of but one safe way, and that is, fully to submit to Christ, fully to learn of him, fully to believe on him; such a one will experience the fulness of the Spirit's power and will be able to testify that Christ saves fully.

—It seems a great pity, in fact a great outrage, that the military cannot carry on their rifle practice without imperilling the lives of peasantry labouring in their fields. Complaint is made of the stupidity of the people in getting into exposed places. But it appears that the woman and child thus hit, (see the case in our Epitome,) were where they had a right to be, and they might naturally suppose that the firing party would take every precaution against the occurrence of fatal accidents. Somebody should be tried for homicide.

—The Am. Board for Foreign Missions have made over their mission-work among the Aborigines (Indians) of America, to the Am. Missionary Association, and have received from the latter, charge of their African Mission. The Am. Board now works in foreign lands, exclusively. At many stations in Turkey where there were lately two or three missionaries, there is to be but one, that more responsibility may be thrown upon the Native brethren.

—A reverend gentleman, opposed to the use of organs in churches, thus piles up the arguments against such use, in an American paper:

"Among all the essentials of acceptable worship life may be regarded as the first; 'The dead cannot praise thee.' But there is no life in an organ. Faith is an essential; 'Without faith it is impossible to please Him.' He that cometh to God must believe that he is.' But there is no faith in an organ. Love is essential; 'Love is the fulfilling of the law.' But there is no love in an organ. Knowledge is essential; 'Know ye the Lord that he is God,' is required of all who would make an acceptable approach to him. But there is no knowledge in an organ. Design to glorify God is essential; 'Whoso offereth praise me glorifies.' But there is no design to glorify God in an organ. Reason is essential; irrational creatures can offer no intelligent worship to God. And surely an organ is an irrational creature."

The writer of the above loses sight of the fact that an organ can do nothing of itself. It is not self-acting; it is simply a paiece of mechanism by means of which some man or woman makes music. The question is not how much faith, love and knowledge the organ has, but how much the organist has. But our hymnology is not all of the nature of worship; much of it is for the worshippers or disciples, as Paul plainly indicates in the words: "Teaching and admonishing one another in psalms, and hymns and spiritual songs." The important thing is to sing with grace in the heart. Tho melody of loving hearts and the harmony of united hearts, are what chiefly make up the minstrelsy that God and his people have pleasure in, and they who have no organs or other musical instruments need not make themselves unhappy on this account. They who have them and make great account of them, should beaware of mocking God while seeming to honor him, by fancying that the solemn music covers up the nakedness of their heart-worship.

—We notice these lines in an exchange:

There was a place, there was an hour,
Whether by night or day,—
The spirit came and left that gift,
And went upon His way.
O gift of gifts! O gift of faith!
My God! how can it be,
That Thou who art discerning love
Shouldst give that gift to me?

By the spirit here is evidently meant the Spirit of God. But the Spirit of God does not come and leave a gift and go his way. When he enters he dwells: "he shall abide with you forever." The believer can only continue to enjoy the Spirit's gifts or graces, through His continuous indwelling. Many err with regard to this matter, and think of his gifts as separable from himself. The presence of faith, love, joy, peace, meekness or any other fruit of the Spirit, is the token of the Spirit's own presence.

—Mr. Gladstone tells us that the relations of England with France are not at all strained. Mr. Shaw, the missionary of Tamatave, receives £1000 as some amends for what he suffered at the hands of Admiral Pierre, and we are glad of it. But how about the multitudes of Hovas who have been driven out of house and home and dispossessed of their inheritance forever? How about the Queen of Madagascar who has seen a considerable slice of her territory cut off, and a foreign army planting themselves on her coasts? Is there nobody to intercede on behalf of this queen and her people? It would be becoming if Queen Victoria could act the part of a real Queen by coming to the help of this weak and insulted lady, the mistress of Madagascar, addressing some remonstrance to France, putting in some word of generous intercession.

—M. M. A. B. The things you discourse about are not dreamt of in the philosophy of our readers, and we confess that they are to a large extent beyond our own ken. Christianity has no esoteric doctrines. Its founder said, "I spake openly to the world and in secret have I said nothing." The deep things of God are revealed to those who have the spirit of Christ, the spirit of self-renunciation. Jesus says, "He that followeth me shall not walk in darkness." The Occult Science of the first century paled and hid its diminished head in the presence of Christian truth, and so will the Occult Science of today. See Acts xix. 19.

—The *Cathay*, bringing, besides the Mails, their R. Highnesses the Duke and Duchess of Connaught, is expected here next Wednesday morning. Bombay is to give them a grand reception.

—Every body who is studying 'how to be a Christian,' should read the article entitled 'How to aid the Poor,' among our Selections. In India we want more of this new charity, which is just the old Gospel lying hold of new appliances.

NOTICES OF BOOKS OR REPORTS.

The Indian Review, containing the Cream of Current Literature." Vol. 1. No. 1. Edited by F. J. Rowe, M. A. and W. T. Webb, M. A. Published by W. H. Targett, Calcutta. This is a handsome volume of some 200 pp. It has articles on Anglo-Indian Verse, The Rent Bill and Zemindars, The Ilbert Bill, Notices of Books, Extracts from *Nineteenth Century* and five other monthly Reviews, and extracts from the

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Athenæum and three other weekly Reviews, with some other matter. Current Literature is a mighty stream like the Mississippi and Amazon, and there is not that leviathan living that can drink it up. There must be accommodation of some kind. We long ago discovered that a most important art for one who wished to make the most of his opportunities is to learn how to skip. When a man has settled it in his mind that it will not be profitable for him to spend his time in reading this and that, then he must inexorably pass over this and that whenever he comes upon them. For most men, the difficulty or expense of getting certain forms of current literature, settles the point for him but not always in the best way. This Indian Review undertakes at once to do the skipping for us in the Review world, and to give us the choice bits. It remains to be seen how far this attempt will prove successful. The idea is a good one, and many will be thankful to be spared the labour of wading through the Amazon, if only their tastes and needs are met. The articles most largely extracted from are, of course, those relating to India. We inclice to think this new venture in Indian Journalism will prove a success. Editors and Publishers deserve much credit for their enterprize. The subscription is Rs. 20, besides postage.

"THE Epistle to the Ephesians: its Doctrines and Ethics. By R. W. Dale, Birmingham." In twenty four lectures, Mr. Dale here passes in review this most wonderful and ever admirable composition. It is the distinction of the inspired writings, specially we may perhaps say of the Epistles of Paul, that when a man gets into full accord with one of them, the inspiration of it passes over to him and he writes or speaks about it with a power beyond that of nature. Mr. Dale, it seems to us, has entered deeply into the heart of the apostle as it is here telephoned, and writes about it in a way at once delightful and profitable. The book is very suggestive, and the reader finds many interesting trains of thought started by it. Mr. Dale says in his preface, "I have learned that there are large numbers of Christian people to whom expository lectures of this popular kind are of more service than ordinary commentaries." One of the first subjects to come up is Election, and we cannot forbear quoting a passage or two:

"The technical terms of the Calvinistic theology are to be found in Paul's Epistles; but they do not stand for the Calvinistic ideas."

"Calvinism teaches that God's choice falls on men when they are not in 'Christ,' and brings them into union with Him that they may receive the forgiveness of sins and eternal life; Paul teaches that the elect are those who are "in Christ," and that being in him they enter into the possession of those eternal blessings which before the foundation of the world it was God's purpose, His decree, to confer upon all Christians. According to the Calvinistic conception some men who are still 'children of wrath, even as the rest,' are among the elect and will some day become children of God. This is a mode of speech foreign to Paul's thought; according to Paul no man is elect except he is in Christ. We are all among the non-elect until we are in Him. But once in Christ we are caught in the currents of the eternal purposes of the divine love."

Touching the unity of the Church Mr. Dale says:

"The unity of the Church, according to Paul's conception of it, is a unity of life, not of external organization. It is the creation of the Spirit of God, not of ecclesiastical statesmanship. It actually exists notwithstanding differences of polity and differences of creed. Christian men belong to different churches, but 'the body' of Christ is one; 'one Spirit' dwells in them; they have 'one hope' of eternal righteousness and glory, they acknowledge and serve 'one Lord'; their 'faith' in him is one; they have received 'one baptism;' they worship 'one God' and Father of all, who is over all and through all, and in all.' The unity does not merely exist; it has been manifested through all the Christian centuries; it is manifested still.

There are many passages which we would gladly transcribe, but must forbear, and refer our readers to the volume itself.

The Marathi translation of "Our heavenly Father" is to be had of the Rev. E. S. Hume, Byculla. The price is 4 as. and 8 as.

"GOVERNMENT Excise and Out-Still System in Bengal. By Rev. T. Evans, Monghyr." This appeared first in the *Indian Evangelical Review*. It is evident from this pamphlet that drinking has increased among the people of Bengal since the introduction of the Outstill system. People who could not afford to drink before, do so now. Government has succeeded in devising a system that not only makes it possible for the day-labourer to get drunk every day, but gives him every facilities for so doing. For the sake of its own miserable share in the abominable gains, it makes channels by which the daily wages of the people shall stream to the coffers of the distillers and venders. School-boys even have begun to drink and have been seen drunk. One would think no very profound wisdom would be needed to discover that this policy is suicidal, —killing the goose that lays the golden eggs Whatever tends to enfeeble, pauperize and demoralize the masses of India, tends to arrest the progress of legitimate commerce and dry up the sources of future revenue. Mr. Evans refers to some promises made by the Lieut. Governor of Bengal, and is very hopeful that the system will be modified. We shall be glad to make mention of any reversal of the present inane policy, when it really takes place. In some places (it is stated) 50 per cent of the male population are more or less addicted to drinking.

WE have received the following: Report of Missions at Gazipur and Buxar; *Yoga-sadhana*, Simeon Benjamin; Confirmation, its true value, Capt. Seton Churchill; Ecclesiastical Polity of N. T., Rev. G. A. Jacob, D. D., translated into Marathi; Suicidal Criticisms, or the Rev. Luke Rivington refuting himself, by Joseph Da Vida.

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SATURDAY, NOVEMBER 17, 1883.

THE LAST DAYS. II.

A very important criterion by which to judge of the guilt of men, is indicated by Christ in the words: "Unto whom much is given of him shall much be required." Responsibility is according to privilege. The guilt of disobedience is enhanced by the light that a man has. Men naturally connect the greatest criminality with the most wretched and neglected slums, but God connects it with the highest developments of civilization. We are shocked by the abominable crimes reported to us from the dark places of Africa, but when God would show us the greatest developments of iniqnity he takes us to the lands and cities where culture exhibits her greatest triumphs; nay, he takes us to Jerusalem, to the temple itself, and through a hole in the wall show us undreamt of mysteries of iniquity. Men are ready to excuse the trespasses of those who belong to good society, men of culture and of nfluence, men of power and authority; driunkenness is abominable in a peasant, but pardonable in a poet, in a man of genius. Covetousness is outrageous in a servant, but justifiable in a man of opulence and great business talent. But *noblesse oblige*; the more nobility, the more obligation, the more guilt. God dealt with no nation as he did with the Jewish. He distinguished them above all, by the greatness of the favours bestowed upon them, and he distinguished them from all others by the immensity of the punishment inflicted on them. He has marvellously distinguished the Anglo-Saxan race in modern days, and lifted them to a pinnacle of influence, and of power and wealth, never before reached; but if these unparallelled privileges be not accompanied with corresponding zeal for his honour and for the reconciliation of men with God, he will unhesitatingly and remorselessly cast down this favoured people to a profounder chaos than that into which the Roman Empire sank under the blows of Barbarians. The only salvation for Christendom is to be found in Apostolic love to God and man; in zeal for the communication of blessing; in humble discipleship at the feet of the meek and lowly one.

Now we think it may be fairly admitted that there is a certain portion of the nominal Church of Christ in these days that is under the guidance of the Spirit of God, and is characterized by love to God and man, by unselfishness and unworldliness, by works of faith and labours of love. But how is this portion regarded by the remainder? With dislike, contempt and opprobrium. These earnest Christians have a standard that makes other feel uncomfortable, and they find it convenient to denounce it as unauthorized and fanatical. What is truly alarming is that the rising generation are disposed rather to accept of the modernized Gospel, with its peculiar notions of charity, faith and hope, than of the true Gospel. The child of to-day has a multitude of advantages that children formerly had not; but it is also compassed about by perils not known before. To conduct a child safely through the perils of this time, requires extraordinary wisdom, a Mentor such as Telemachus had not.

Yes, Paul's words are coming true. We have reached perilous times. We think of the persecuting days of old, when limbs, property, liberty and life had to be surrendered by those who followed Christ, and it seems to us those were the days of pre-eminent peril. Perhaps not. The greatest of all perils is when the Church has succeeded in bringing about a compromise between the

claims of the world and the claims of the church, and in making the neophyte believe that the laws of Christian society are the laws of Christ. Surely the greatest of all perils is reached when such things as Paul mentions make themselves at home in the church and call themselves by Scriptural names.

Men shall be.

Lovers of their own selves. They seek their own; they look not every man on the needs of others, but on their own. Faith enables a man to trust his own interests with God, and study to advance those of others; but such faith is rare enough. How much men love themselves is shown by the prizes which they give to those who entertain them, who invent some new comfort or convenience or luxury, by their scornful repudiation of the religion of self-denial and self-crucifixion.

Covetous. Enormous wealth is accumulated, but there is not the slightest sign of a wish to stop accumulating. The world lavishes its honours upon the wealthy, and thus instructs the world at large that their highest obligation is to get money. Mammon is worshiped in England and America as never before, and holocausts of human lives are sacrificed by thousands and myriads in this worship. We talk of drunkenness as the most terrible of all scourges; but what would drunkenness be without covetousness? It is the covetousness of man that has found out the art of enslaving thousands through drink, where formerly there were comparatively few victims. The ingenuity of man has been employed in inventing combinations of alcohol, in order that the wages of daily labourers may find their way to the tills of the inventors and their allies. But covetousness has ceased to be regarded as a sin; no Christian is excluded from fellowship or from society on account of this. If any one is banished it is the man who refuses to burn incense before Jupiter-Mammon.

REMINISCENCES. CCXXXVII.

EXTRACTS from diary, Bombay, 1850.

God forms some judgment every hour concerning my state during that hour. He decides that I have made progress, that I have striven heartily to do his will, that I have done all things well; or else he decides that I have been negligent, forgetful of duty, careless about pleasing him. He forms one judgment or the other, and takes exact cognizance every hour of the degrees of my obedience and faith. Then let me make this rule: to ascertain every hour what that particular judgment is which God has passed upon me. Let me every hour bring my work to him to be examined, and go not away without the very answer.

The perfection of existence seems to be in living very much as we see Jonathan Edwards living in his diary, viz. in the exertion, habitually, unbrokenly, of all our faculties for the attainment of greater usefulness and holiness. We are so constituted that in whatever world we be, we can only retain what has been bestowed, by seeking something beyond; true holiness will be everlastingly accompanied by a hungering and thirsting after holiness. They are called "seraphim" because they burn. Our task is augmented just in the proportion that our powers are augmented; a lesson such as yesterday earned for us a reward, will not earn us any to-day; we must increase it. It is very certain that wherever our lot is cast, there is given us to-day, as much as we possibly can do. I have, it may be, so many days to wait; but there is doubtless given me to do a work sufficient to task all my powers during all these days. Let me know my work and do it without much thinking of what is to come.

Allowing that my nature is so far changed that what I do spontaneously and naturally is the doing of God and manifests God, yet that manifestation of God may be increased by special efforts to that end. It is my duty to be making efforts in all companies and places, to give the largest possible manifestation of God. It pleases God that there shall habitually reside in my arm a certain quantum of strength; if I make no special efforts with my arm, that quantity will not be increased; but every effort develops unthought of strength.

Memo. Not to expect, because I have passed by the grace of God triumphantly through certain stern trials, that therefore I do not need to arm myself against the recurrence of the same. In other words, not to think because I have given unusual proof of any grace that I will naturally and necessarily continue to exhibit that grace. Not to be disheartened when the necessity of striving for the retention of the best graces, discloses itself. It springs out of the very constitution that God has given,

Because my mind requires the same applications of truth now, that it did years ago, it does not follow that I am just where I then was. A man half way up the mountain needs to use his feet just as he did when at the bottom. But our mount is without a summit. It grows as we ascend and will forever. Blessed be God who teaches me at this time that I am to use all diligence now and henceforth, just as though I were setting out in my Christian course. May I not forget this oft-reiterated lesson. Nothing can be more deplorable than to entertain a settled and unquestioned notion concerning any part of our conduct, that it is faultless. Better the opposite notion, that is, suppose it faulty, unless there be positive proof to the contrary.

Cherish a more peaceful, unruffled frame. Not to be impatient for the termination of any thing. If I can do nothing to terminate it, then of course impatience is vain. My strength at such times is to sit still. Impatience is good when it can accomplish some good; at all other times, bad.

It is very certain that I have been paying too little respect to present time. The glory of the future has rapt me away. I want to feel that to-day and to-morrow are just as important as any day in the future. And I fondly anticipate that the Lord will enable me to have as high an appreciation of time in the interim, as I ever had; which will be greatly to his glory.

My mind is never in a more delightful frame than when realizing that all bestowed upon me has been given as one gives to a messenger, that I may convey it to others. All the love shown to me, was love to others rather than to me, and in all this I have been simply a means. God has seen in me and addressed in me the entire company of my fellow-sinners. I ought to have just as much confidence in praying for others, as in praying for myself. My business in life is to be an intercessor. I desire no blessing more than to be able all the time to realize that God loves every other sinner at least as much as he does me. Any other supposition is stupidity and pride. Why should God take any more pleasure in blessing me, than in blessing another? Is there any thing less odious and repulsive in my natural character? May God scourge me when I think so. I have long ago covenanted to desire no happiness save such as is to be found in the communication of happiness. Selfishness is hell. Selfishness is Satan.

We here bring these Reminiscences to a close.

FINIS.

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—The object of this letter is to ask you (should you deem it a matter of sufficient importance) kindly to raise your voice against a growing evil which threatenes the European and Eurasian community of this city, and which if not attended to now, will probably be all the harder to grapple with hereafter. The evil I refer to is that of the "Loafer" (European as well as Eurasian). This city abounds with persons of this class, who, despite the ample provision made for their relief by the charitable public, are fast proving to be a great nuisance, since they are to be seen everywhere. Were this all there would, indeed, be little to complain about, but unfortunately, it is not all, for when these men find one impervious to entreaty, they adopt other tactics, and when these fail, they not unfrequently grow most insolent to the unoffending individual whom they have unsuccessfully attempted to dupe. I am afraid that the magistrate's decision in a recent case tried at the Girgaum Police Court in which the Superintendent of the Stranger's Home (a man of wide experience in cases of this sort) was brought up on a charge of assault by one of these black sheep who sought admission into the Home, and which resulted in the former being mulcted in a sum of Rs. 5, can only tend to embolden these parties, who having received an inch will not be slow to take an ell. It would not be in the least surprising if in a short time these idlers began systematically to visit our homes at an hour when they were conscious of the absence of the bread winner, with no other object that that of extorting money by means of intimidation from the helpless wives and mothers. What's to prevent it?

Things appear already to be drifting in this direction, and it is high time we did something to nip the evil in the bud.

Yours &c.
A. E. B. G.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sundays—11 A. M. and 6 P. M.
Wednesday—8 P. M.
Subject for to-morrow (Sunday) evening:—
"*The Story of the Fall—Fact or Fiction?*"

RECEIVED for Gospel Hall, Picket Road, from Mr. P., Kurrachee, Rs. 12-6-0; Mrs. B. 2; M. T. 1.

M. E. CHURCH SERVICES. BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a m Marathi, 3 p. m. DEAN LANE, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON, Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Yours is a sinning heart, and Christ alone can cleanse it. Yours is proud heart, and Christ alone can humble it. Yours is a rebellious heart, and Christ alone can subdue it.

ARCHIVES BOMBAY

Epitome of News.

Saturday, November 10.

—*Record*; Paris: The Ministere des Cultes has just arbitrarily annulled presbyteral elections that took place in one of our southern churches last Friday. The members of the Church gave the two Evangelical candidates a majority of seven votes. Yet the Government interfered on behalf of the unsuccessful Radical candidates, on most futile grounds. It is to be hoped that in the new elections soon to take place, the Ministere des Cultes will learn a lesson that ought not to be needed under our form of government—viz., that it is unlawful and imprudent to confiscate the liberty of the people.

—*N. Y. Evangelist*: Mr. Christopher Mann, a farmer living near Independence, Missouri, celebrated on the 16th ult. what the family and neighbours believed to be his 109th birthday. He was at one time a comrade of Daniel Boone. Seventeen of his twenty-six children are living, the oldest 72 years old. He has forty grandchildren, fourteen great-grandchildren, and five great-great grandchildren.

—*Times of India*: A Guzerati widow marriage was celebrated yesterday evening at the residence of Mr. Madhowdas Raghoonathdas, near the Prarthana Samaj, Girgaum. The bridegroom, Mr. Himatlal Dalsukhram, is a vakil practising in the Baroda Court, and is a member of the Desawal Brahmin community. The bride, Jumnabai, is 19 years of age, and belongs to the Oudich Brahmin caste. About one hundred native gentlemen were present at the ceremony.

—Licenses for 179 taboots and 788 punjas have been issued in Bombay for the present Mohurrum.

—The new arrangement for concerted working between the Postal and Telegraph Departments will result in the opening of about 6,000 new receiving offices (Post Offices) for messages on the 1st proximo, and an addition from 80 to 100 new telegraph offices by the close of the official year.

—The Baptist Missionary Conference are about to send a memorial to the Governor-General in Council to pass an Act for the better registration of births, marriages, and deaths, with registering officers and head offices at the Presidency towns.

Monday, November 12.

—*Times of India*: The death is announced from England of Mr. Lake, late superintendent of the Common Gaol. The deceased was formerly in the army, and on his retirement from the service on pension, he was appointed superintendent of the gaol, a post which he held for many years, ultimately retiring on a civil pension to England.

—The pastor of the colored Baptist Church at Wyandotte, Kansas, was holding a missionary service on Sunday, Sept. 16. In the midst of his discourse he leaned forward upon the pulpit and exclaimed: "Dispatched to heaven quickly!" He spoke no more, and for a considerable time the congegration sat quietly, expecting him to continue. At last a member went forward to the pulpit and found the minister dead, with his arms around the Bible. A doctor determined that heart disease was the cause of death.

—*Indian Witness*: The report of the Michigan Conference of the Methodist Episcopal Church, held in September, intimates that the Revs. Allen J. Maxwell and William R. Clancey have been ordained elders under the missionary rule and transferred to the North India Conference.

—Same: We are glad to learn that the Methodists in Agra have been able, during the present year, to provide both a house for God's worship, and one for their pastor's residence. A plot of land containing nearly three acres and costing Rs. 1800, has been purchased and paid for, and a building erected at the very moderate cost of Rs. 1,750. On this building only Rs. 200 remains due, and the pastor, the Rev. William Curties, would be glad if sympathizing friends would assist him in paying off this balance.

—Mention is made in the same of the death of Mr. John Christian of Monghy, author of many excellent hymns in Hindee.

—*Missionary Herald*: We learn, from a communication from Rev. J. C. R. Ewing in the *New York Observer*, some things of unusual interest which occurred at the meeting of a presbytery, in Allahabad, in June last. Four young men presented themselves for examination as candidates for admission to the first grade of native lay-preachers, all converted from Hinduism within the past four years. One gave up a flourishing business to become a Christian. Another, a Brahmin, after eight years of struggling against his convictions, was baptized two years ago. The third is in government service, drawing a large salary, but wishes to preach the gospel "whenever opportunity offers, without being chargeable to any man." The fourth left a lucrative position in a government-school in order to be free to profess his faith in Christ. An event still more rare was the ordination of Pandit Ragaran Chitamber, a licentiate, to the work of an evangelist. Nine years ago, at the age of eighteen, while attending a mission-school, he was so much impressed with the truths of the gospel, and his own need of a Saviour, that he ran away from home to Allahabad, where, after being more thoroughly instructed, he was admitted to the church. For several years he enjoyed the warm friendship and personal instruction of one of the missionaries, was graduated at the Calcutta University, and began his work of preaching, with rare intellectual gifts, and a devout and consecrated spirit. Mr. Ewing says: "The sight of this band of intelligent, earnest Christian men anxious to go out among those whom they had left behind, bearing to them the light of the gospel, touched our hearts deeply and filled us with hope for the future. We thank God for such men, and feel that they are, in an important sense, the hope of this mission field."

Tuesday, November 13.

—*Times of India*; *Surat*: A Mussulman was killed in a Mohurrum fight last night at Sachin.

The Surat local relief committee met to-day. There is a balance of Rs. 5700 in hand, and relief has been stopped. A general meeting of the susbcribers is to be called in January.

The cholera has now entirely disappeared.

—The Scottish *Christian Leader* states that, in the possession of a grandnephew of the Rev. William Auld, minister of Mauchline, from 1742 to 1791, has just been discovered a small MS. volume of about twenty-five pages, which contains in his own handwriting the admonitory addresses which Mr. Auld used in the exercise of discipline. Among these is, in his own handwriting, his address to Robert Burns and Jean Armour, in connection with their irregular marriage on the 5th of August 1788. The owner of the MS. book does not propose to make public its contents.

—*Epiphany*: We are sorry to learn from a recent visit to Mr. Keshub Chunder Sen that he is very ill. Change of scene and air does not seem to have done him any good. Want of sleep accompanied by nausea and extreme weakness makes his case serious. We are glad to learn, however, that Dr. Smith is attending him, and we hope Mr. Sen will derive much benefit from his skill and care.

Wednesday, November 14.

—*Times of India*: On the 28th October a native vessel arrived at Port Blair from the Nicobars, bringing a letter from Mrs. De Roepstorff, in which she stated that whilst she and her husband were out riding, he had been shot dead by a havildar of the Madras infantry, a detachment of which garrisons the island. The murderer immediately afterwards shot himself. Major Protheroe and some officers from Port Blair immediately started for the Nicobars to investigate the affair and assist the widow. Dr. Roepstroff had been obliged to punish the man magisterially, and thus had incurred his vengeance.

—The *Civil and Military Gazette* says:—The case of Mr. John Wallace, recently removed from the Madras Civil Service, has a moral—and the moral seems to be this. For fourteen long years you do incalculable mischief to the natives under your rule; "*first*, as a careless student; *secondly*, as a careless assistant collector; *thirdly*, as a careless assistant magistrate; *fourthly*, as a joint magistrate considered unworthy to hold that position, and degraded to be head-assistant." These are the *ipsissima verba* of the Madras Government. But a long-suffering Government will hold its peace until you shall have accused a member of Council of "bias." Then the heavens fall, and justice is done.

—A most determined and coldblooded murder was committed at Delhi, on the 8th instant, by a private of the wing of the Dorset Regiment stationed there. A detachment of the regiment is out in camp, going through its annual firing course, and it was in camp that the murder was committed. From the account published by the local paper, it appears that in the early part of the day the murderer had a dispute with a comrade. Brooding over the quarrel he waited till the latter was asleep, and loading his rifle with a ball cartridge, he deliberately put the muzzle to the ear of the deceased and blew the unfortunate man's brains out. Death was, of course, instantaneous. Before he could load his rifle again the murderer was arrested. He has since been handed over to the civil authorities for trial.

—*Bombay Gazette*; Ahmedabad: An accident occurred here last evening at half-past five o'clock. The 23rd Native Infantry were proceeding with their annual musketry course, when a woman and child, who were working in a field behind the butts, were seriously wounded. At that time firing was going on from the 700 yards firing-point, and the distance from the butts to the spot where the woman and child were hit, was about 200 yards. (The distances are said to have been less.)

The child died, after removal to hospital, and the mother, it is thought, will not live.

—*Overland Mail*, Oct. 26: Count Stephen Batthyany has been shot dead at Temevar in a duel with Dr. Rosenberg, a Pesth lawyer.

Cetewayo, who is at present the guest of the British Commissioner in the Reserved Territory, is not to be brought into Natal.

Peace has been established between Chili and Peru.

The Marquess of Lansdowne landed at Quebec on Oct. 23, and was sworn in as Governor-General. He was enthusiastically received. He subsequently proceeded to Ottawa.

Among the deaths recorded this week are:—Lord Congleton, the Right Hon. G. P. Stanhope, Marquess of Donegall, Sir S. S. Marling, and Captain Mayne Reid.

Ancient ruins, which a contemporary says surpass anything of the kind yet discovered on the American continent, have been found in Sonora, about four leagues south-east of the Magdalena, Mexico. There is one pyramid which has a base of 4,350 feet, and rises to a height of 750 feet. It has a winding roadway from the bottom leading by an easy grade to the top, wide enough for carriages to pass over, which is many miles in length. The outer walls of the roadway are laid in solid masonry from huge blocks of granite in rubble, and the circles are as uniform and the grade as regular as could be made at this date by the best engineers. To the east of the pyramid a short

ASIATIC SOCIETY MUMBAI

distance is a small mountain about the same size, and rising to about the same height. On the sides of this mountain a people of an unknown age have cut hundreds upon hundreds of rooms, from 5 feet by 10 feet to 16 feet or 18 feet square. These rooms are cut out of solid stone, and so even and true are the walls, floor, and ceiling, so plumb and level, as to defy variation. There are no windows to the rooms, and but one entrance, which is always from the top. The rooms are 8 feet high from floor to ceiling. On the walls are numerous hieroglyphics and representations of human forms, with feet and hands of human beings cut in the stones in different places. Stone implements of every description are to be found in great numbers in and about the rooms. It is, of course, a matter of much speculation as to who the inhabitants were and in what age they were the ancestors of the Mayos, a race of Indians who still inhabit Southern Sonora, who have blue eyes, fair skin, and light hair, and are said to be a moral, industrious, and a frugal race of people, who have a written language, and know something of mathematics.

—Dr. Hill, of University College sends the following to the English papers: To-day you publish a report of the coroner's inquest on the body of Mohammed Ismael Khan, an Afghan, who, after becoming qualified to practise medicine and surgery in this country, committed suicide through despair of being able to obtain employment. His courage and determination to overcome the great difficulties in the study of medicine which beset a man of his race, wanting in European education and strange to our civilization, procured for him the friendship and active help from the professors of University College. After the failure of the Khan's attempts to get professional employment in this country, due not to any fault of his, but to the strong prejudice against a man of his colour and foreign extraction inherent in the English nation, he was introduced to Sir Owen Burne, of the India Office, who very kindly gave great attention to his case, and by whose means Lord Kimberley and Granville were informed of the position of the Khan. Their lordships warmly interested themselves in the matter, and were strongly disposed to assist, but the fact that the Khan was not a British subject prevented them from offering him a post in the service of Government. It was then proposed to send the Khan abroad under the auspices of the Missionary Society, but as he was not a Christian that course also was closed to him. While waiting to learn the result of another negotiation, despair seized the unfortunate man, and led him to put an end to his life in the manner you have reported.

—*Record*: Three meetings were held at Exeter Hall on Monday last by the Salvation Army, in connection with Miss Booth's recent imprisonment in Switzerland. Miss Booth spoke at each meeting, relating her experiences, and describing the progress of the Army in Switzerland. She repeated her reasons for disregarding the decree of the Grand Council, which she described as contrary alike to the Cantonal and Federal Constitutions, and announced her intention of returning to Switzerland and of going on with her work at all hazards. In the meantime there can be no doubt that a great impetus has been given to the progress of the Army in Switzerland by the publicity of the recent prosecutions, and as "General" Booth announced on Monday evening, recruits were rapidly joining. Colonel Clibborn, who was expelled from two of the Swiss Cantons, said that from many of the others they received messages of welcome.

The *Times* in a leading article on the proceedings of the day announced that Miss Charlesworth and young Mr. Booth are about to be married.

Thrusday, November 15.

—1829 Candidates for matriculation have presented themselves for examination in this presidency.

—Upwards of twenty-two thousand human beings and forty-six thousands cattle were killed in India last year by wild animals and snakes. Compared with the returns for 1881, this shows an increase of mortality of nearly 700 persons and more than 3,000 cattle.

Of the 22,000 persons, 19,519 were killed by snake-bites.

—The new volume of the "Encylopædia Britannica" was published during the week preceding the departure of the mail. It is stated that 10,000 copies are sold in the United Kingdom alone, that 30,000 copies find their way to America, and several thousands to the colonies and dependencies. As many as 60,000 copies of the last volume were printed.

—The *Nonconformist* gives the following extract from a letter written by the Rev. James Sibree, jun., to show the present temper of the Queen of Madagascar and her subjects:—

It is quite certain that a desperate resistance will be made by the Hovas, who possess a dogged tenacity of character which is not at all properly appreciated by foreigners. Not only the men, but even the women and children, are determined to resist to the last, and to join together as one in the defence of their country. Rather than allow their capital to fall into the hands of the enemy, they will themselves set it on fire, and then retreat to inaccessible parts of the island. This is the firm persuasion of some who have just come from the interior of Madagascar, who have known the Hovas for many years, and have seen the quiet determination which now fills the minds of every class of the community.

The war, Mr. Sibree adds, is not yet fairly begun. The Hovas, who have retired from the coast, can get on without the help of foreigners, and subsist for years in the interior without European goods, and are able to cut all supplies of native produce from the French.

—*Hindoo Observer*: In the Presidency of Madras we have now two native ladies as inspectresses of schools. They are Miss S. Rajahgopal and Miss S. Govindarajulu. The former is the daughter of the Rev. P. Rajahgopal, the native minister of the Free Church Mission; the latter is the daughter of a convert of that mission. Madras must now cease to be benighted. She has lady doctors, lady educationists, and she will, we hope, have in time to come, lady clerks and lady lawyers.

—*Indian Ch. Herald*: At least one "Luther tree" is to be planted in Calcutta. Many Bengali Christians, young and old will assemble in Amherst Street to plant a tree on Martin Luther's birth-day. The Kingdom of heaven is like a tree. The planting of Churches is like planting trees. Silent quiet growth through many years is characteristic of the tree and of the Lord's kingdom. One Indian tree in particular is very suitable to represent the kingdom of heaven—the Banyan. The kingdom of heaven is one, yet many; many, still one.

Friday, November 16.

—Deaths last week, 373.

—Thirteen young ladies present themselves for the Matriculation Examination this year, there being eight at Bombay, four at Poona, and one at Kurrachee. Their names are:—Miss Isabel Bhore, Isabel Charlotte Gilder, Kate Irvine, Alice Margaret McKenzie, Emma Georgiana Pitcher, Annie Robinson, Louisa Caroline Thomas, Alice Tocque, Emily Jane Chetham, Marie Clifford, Emily Griffin, Mary Samuel and Alice MacDonald.

—*Times of India*; London, 15: Lord Northbrook's announcement at Bristol, that the Ilbert Bill will be modified by limiting the power of natives to try Europeans to District Magistrates and Sessions Judges, and further limited by giving the accused the right of appeal, is unfavourably received here. The *Times*, in an article on the proposed compromise, severely criticises the action of Lord Ripon.

—The Str. Cathay, with English Mails, left Aden for Bombay, Thursday, 5 p. m.

—All public offices in the Bombay Presidency will be closed from Monday, the 24th December, to Wednesday, the 2nd January, both days inclusive, on account of the Christmas holidays.

—*Times of India*; The Elphinstone High School was closed yesterday out of respect to the memory of the late Dr. John Harkness, whose death was announced in our obituary columns yesterday. The deceased gentleman was formerly principal of the school and several of the most prominent public men in Bombay at the present time were his pupils.

—*Bombay Gazette*: How soon the world forgets its benefactors! To whom do we owe the Vehar water works which have saved or prolonged, it is calculated, 150,000 lives since they were completed some twenty-three years ago? There are very few who drink the water, and remember anything about Colonel James Crawford, of the Bombay Engineers. And yet if that gentleman, when a simple Lieutenant forty years ago, had not prospected the country which is now under water, and conceived the idea of erecting a bund which hold back the floods flowing from the Vehar hills and form a great lake, we might be to this day without any Vehar water at all. As it was, the young Lieutenant found it almost impossible to persuade the Government that the project was feasible. He held an appointment as engineer at Tanna, and it was considered to be rather an officious course for him to suggest plans for rescuing the people of Bombay from dependence upon the tanks which distributed with water, guineaworm, dysentry, fever and other deadly ailments. He had to fight the Government before the idea of the Vehar lake could get acceptance. Ultimately the project was taken up, and other engineers were entrusted with the carrying, out of the works.

—The ship Ganges landed at Calcutta on Saturday last five hunred and seventy-two returned native emigrants from Demerara. Her passengers landed in splendid condition, when it is considered that most of them had been away from India for over twenty years. There were only seven deaths *en route*, and those were advanced cases of spleen and liver. The emigrants brought with them bank paper to the value of Rs. 1,40,000, and jewelry to the amount of £1,000.

—A Mussulman yesterday stabbed two other Mahomedans, with a large knife, in the Calbadevi Road. He was arrested and the wounded men have been taken to Hospital.

Selections.

HOW TO AID THE POOR.

BY GRACE H. DODGE.

In an editorial of a weekly religious paper the following words appear:

"The new charity seeks, first of all, the best good of the poor. It seeks, not to keep the poor in constant dependence, but rather to emancipate them, to render them independent of charity, to make itself needless. It recognizes the fact that the wants of the poor are moral rather than material. It is their hearts, their souls, their minds, their wills, which are fainting and famished, rather than their bodies But the new charity is not so simple a thing as the old. To drop an alms into the outstretched palm was very easy; to take the case of the poor upon one's heart and head, to think over it, to try this method and that, to go to the bottom of conditions which are as repulsive materially as they are morally, to lift, to lift again, undiscouraged by failure, to give one's self to the objects of charity, all this is difficult beyond expression."

The editor is referring to certain Christian work, which is designed not to help the

poor by gifts of money, but instead permanently to help and uplift them, by first studying their needs and capabilities, and then adapting personal efforts to these wants. It is this new charity which is needed, and which should more and more be studied. Our poor friends do not want money; but they do long for our personal help, our love and sympathy. In every church and community there are many who freely give dollars and cents to aid the poor; but how few there are who are willing to give leisure hours, thought, and energy to these same poor. In every practical work the clergyman is embarrassed at not being able to find enough thoughtful and intelligent people to help him. Take the matter of finding employment. Without work a poor person cannot care for his family; and yet work is at times most difficult to find. Once let a man lose a position, and how hard, how almost impossible it is for him to find another. Therefore, in connection with every mission, there should be an employment bureau established where places can be obtained and persons prepared to fill positions. This requires much individual effort and thought, and yet in few ways can more direct good be accomplished.

First, the neighborhood must be canvassed to find out in what shops or factories many hands are employed. The managers or superintendents must then be seen, the plan explained to them, and they with all courtesy requested to send to the bureau when desiring employees. Circulars must be carefully written and printed to distribute in private families giving notice that charwomen, washerwomen, servants, men for light work, etc., can be found at such and such a place. Various means of earning money should be studied, and the kind of persons adapted to each considered. After this preliminary work, on certain days and hours, those in charge of the bureau should be found at a stated place. Due notice should begiven that those in the mission or neighborhood, desiring employment, will find at the rooms friends who will talk the matter over with them, and who will also do what they can to secure them positions. Many persons will apply, and it will require careful thought and management to judge of the capabilities and the honesty of the different ones. A thorough investigation of their character and ability must be made before they are recommended to any position. When it is not possible to do this, or while waiting for a a position to present itself, temporary employment should be given—not charity work, but work for which the bureau itself is to be paid. For women, sewing stands always ready. In one parish the temporary work has taken the form of filling orders for aprons of various descriptions. At first they were not numerous but now so many calls for aprons come in that certain sewing women are kept constantly employed upon them, as well as those who are waiting for regular work. In another church the sewing of a neighbouring hospital has been undertaken, and has proved a useful thing. For men a provident wood-yard will be found practical. From the very start of an employment bureau, books should be kept—one to record the names of the factories and families employing hands or servants, and the names of those gentlemen and ladies by the use of whose influence positions can be found. In the next book, a careful list of places found should be kept, giving not only the simple name and address, but also a short history of how the position was found. In the third book should be kept all names of places where trades can be learned, all sister societies, and other matter which may prove of service. Sometimes positions of an exceptional nature, or difficult to fill, will come to the bureau, and then some one of the committee must spend much time and thought to fit into them those best adapted for them. The committee must constantly be on the alert to hear of new forms of labor; papers must be searched for advertisements; country districts must be written to, to see if there position cannot be obtained for unskilled labor, and much thought must be expended.

Many young persons and some older will apply for positions, who are not trained to do anything well, or who from some physical infirmity seem shut out from all work. These cases must be studied, and often many hours of labor will be required before the right sort of work will be found for them. Sometimes they will have to be trained to do some sort of work either by members of the committee or at some industrial class. Again persons will apply, who have no proper wardrobe to take a place. For them a loan fund will be needed. Money to purchase clothes can be lent, and a lien taken upon their wages. Clergymen, Bible-readers, missionaries cannot properly carry on the above work with their other duties; yet it is work needed everywhere. Why will not a number of ladies and gentleman take up the work, and devote to it their time and energies? They will be permanently helping many, by making them self-supporting working people.

Again, the poor need to be taught saving thrifty ways. They need to learn to think ahead, and also to be made self-reliant. As direct means toward accomplishing this, stand coal clubs, shoe clubs, burial associations and other provident schemes, which are adapted for introduction into mission work. They cannot, however, be carried on, unless educated, business-like men and women, help in organising and directing them. The head of a large mission house said, the other day, in speaking of these schemes; "We need them so much. They would do so much good; but who will introduce them? Who will carry them on.

We (referring to the paid workers) are overburdened now; we cannot do more; Oh! why will not some of the lady managers come and help us! They give gladly of their counsel and money, but not of their direct energy and time. The poor need these and we need them." Perhaps the cry could come from others; and surely workers will be found.

In all the schemes the ladies want first to study the ground carefully and earnestly: and, when fully prepared themselves, they can gradually train the poor in habits of thrift and saving, teaching, them that pennies laid by amount to dollars, and that with five or six of these, a ton of good coal can be bought for Winter use.

The same quantity, if bought by the pailful, would have lost in quality and would have cost from $10 to $12. They may teach them that shoes can be bought by money laid by, that the expenses of funerals can be planned for by thinking ahead and putting by for them each week. The poor will find it hard themselves to keep the pennies saved. They will not know how to plan and manage for the coal and shoes. Ladies can help them in these ways, by receiving the money, keeping strict account of it in their own books, as well as in those of the women, and also by acting as agents between dealers and the poor person.

Sickness brings with it, among the poor, greater sorrow and discomfort than among the rich. The latter can do more to relieve the former, at such times, than by simply giving them money. Comforts such as bed-rests, air cushions, feeding-cups, bed-linen, etc., can be collected and loaned to those needing them. Flowers and delicacies can be sent to the sick-room, and personal cheery visits can be made, bringing to the invalid outside sunshine and brightness, which he longs for and fully appreciates. A clergyman cannot visit the sick as frequently as he would wish, and will welcome and direct those who are ready to help him in this respect. The poor have legal rights, but do not understand or appreciate them; therefore they are imposed upon and cheated on every side. In a parish work many legal questions arise, and other points, where a little advice would save the poor much time and money. It is well, therefore, that a lawyer should be found who would be willing to have, upon certain days and at set hours, times when the clergy or missionaries can send worthy cases for advice; for why should not Christian lawyers give of their time and talent to their poorer friends—give their time and talent, and yet charge a percentage on money recovered, etc., to keep the self-respect of the client.

The working young people of a parish are surrounded by many temptations, many evils. They need watching, training, care and sympathy. These cannot be given entirely on Sunday; for it is upon the week days that they are most tempted. All day they are busy; but when night comes what lies before them? They justly crave fun and excitement; and yet where can they find amusement where they will not be surrounded by evil influences? In one mission church, stationed in a very bad neighbourhood of an up-town parish, a lady missionary recognized the need of the young people, and organized two clubs—one for boys, and the other for girls. They had at first but few members; but soon the numbers ran up until the rooms could not contain those who wanted to join. The girls sewed for a short time, and then had an hour of fun. They played games, listened to funny stories or entertaining lectures and otherwise were amused and helped. The boys on their evening did the same, with the exception of the sewing. A circulating library was started, and other elevating things. The influence of these clubs was great, but would have been much greater, if the ladies and gentlemen of the parent church had come in and helped. They sent games, books and money, but left the care of the evenings to the tired, overworked missionary. She did what she could, but longed for the personal help of her richer, cleverer friends. Evening classes, club-rooms, lectures, etc., for young people have an elevating tendency. They occupy the evenings and give safe amusement, as well as interesting occupation. To make them successful, however, much personal effort is needed, and many workers who will be willing to give up evening hours to help elevate and strengthen the boys and the girls of the parish.

For the younger children *creches* and kitchen-garden classes are very helpful; but they require also much volunteer labor of the mind and body, as well as the giving up of many hours of leisure to others.

The Heavenly Master commands to give of our abundance; and surely he meant other things than simply money. Did he not mean that we should give to him of our education, our energy, our talents, and our time? We are to give to him our best things; and are not these latter gifts better than simply dollars and cents, which we, peahaps, have made no effort to earn? And then the Master says to us: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

In conclusion it need only be added that if any one desires to know more of the practical plans suggested above, he will gain many ideas of their detailed workings in a twenty-five cent pamphlet, entitled "Suggestions to Workers Among the Poor," issued by the Committee on the Elevation of the Poor in their Homes, of the State Charities Aid Association, No. 6 East Fourteenth Street, N. Y. City.—(*Independent.*)

A CUP OF COLD WATER.

"PLEASE to get my china cup for me, Ann," Daisy said, coming in from the "sweet outdoors," as she called it, where she had been trying to read her new picture-book.

Ann was shelling peas for dinner and did not wish to be disturbed.

"What do you want of your cup" she asked crossly.

"I want to get a drink for an old man."

"Well, take the dipper."

"No, the dipper won't do; I must have my cup, and I'm in a great hurry, a fearful hurry," Daisy said, imitating her brother Tom.

"I can't be bothered with your notions," Ann said, making her fingers fly very fast. "I'm in a hurry, too; it's high time these peas were cooking; besides, what old man is it? I don't believe your mother would let you give a drink of water out of your cup to every old fellow that came along if she was at home; like enough he's a tramp."

"No, he isn't a tramp; he's a 'siple. He told me so."

"A 'siple?" Ann said, bursting into a laugh. "What's that?"

"Why, papa read about them in the Bible. They are Jesus' servants and he wants folks to give 'em a good drink of cold water when they are firsty."

"Well, I can't help it," said Ann, laughing again. "I can't be jumping up from my work all the time to wait on every body. Take a dipper, if you must give him a drink."

"Oh, dear!" cried Daisy. "I told you the dipper wouldn't do. It said a cup; and I want my very bufulest one—that one with little birds on it. Come! do get it for me."

"Can't do it," Ann said, shelling peas with all her might.

Poor Daisy was hot and tired. She rested her elbows on the doorsill and her chin on her hands and looked very despairing. Two great tears came into her eyes and at last she buried her face in her white apron and began to sob just as grandpa came along from the garden.

"Tut! tut!" said grandpa. "What's the matter with my pet?"

He sat down on the step, drew Daisy to him and wiped her warm, tear-stained face with his clean linen handkerchief. It took but a few seconds to make grandpa understand what the trouble was; then he got up and said:

"Come and show me where it is."

The sun came out again on Daisy's face, and with her hand tightly clasped in grandpa's she pattered along to the dining-room closet—not tired a bit now.

Grandpa reached down the beautiful cup, then he got a pitcher and filled it with good cold water and they two went down the front walk as fast as they could go.

When old Mr. Burton started out that morning to walk to the next town he did not know what a very long, hot walk he had undertaken. He was a stranger and was on his way to his son's house. When he left the cars the stage had gone. He was too poor to hire a carriage to take him over, so he had to walk five miles in a burning sun.

As he jogged along he grew very thirsty. He wished there was a spring by the road side, but there was none. He came in sight of a large white house on the hill and said to himself:

"I have a great notion to go in there and get a drink of water; but then they are rich folks. They would take me for a tramp and may be set the dog on me."

As he came slowly along, looking up at the broad lawn with cool shadows of the great trees over it, he spied at the front gate a little girl. Her rosy face was hidden away in a white sun-bonnet, but her blue eyes looked up smilingly.

"Be you a 'siple?" she asked shyly.

"A what?" the old man said, looking down.

"A 'siple. Do you love Jesus?"

"Oh, you mean a disciple! Yes, little one, I belong to the Lord Jesus," Mr. Burton said.

"Do you want a drink of water?"

"Yes indeed, my dear."

"Then I'll bring you one."

And Daisy's white dress vanished among the bushes while the tired old man sat on the green grass at the edge of the walk and waited.

He was beginning to think he should see no more of her, when she appeared with a pretty china cup full of cold water; then grandpa came with the pitcher full and the thirsty traveler had all the water he needed.

Grandpa invited him into the house to get a lunch before he went. Then Prince was harnessed and brought round and grandpa said he had promised Daisy that he would take her to ride and they might as well drive toward Woodbury as anywhere. So they all got into the carriage and old Prince trotted off. The road was so smooth, the air so sweet and the talk so pleasant that before they knew it they were at Woodbury; and there they left Mr. Burton. He said he never should forget the little girl who brought him the cup of cold water, but that every day of his life he would ask God to bless her!

The verse that Daisy meant can be found in Matthew x: 42.—*The Pausy.*

SANCTIFIED PASSIONS.

BY REV. A. LOWERY, D.D.

Sanctification is not the *destruction of the passions.* Passion is an element of our nature It may be denominated a faculty. Webster calls it "capacity for emotion." It is that impulsive force natural to every man, known as strong feeling, which manifests itself in vehement desire or violent aversion. Man is a compound of such passions. They are natural to him. His religious character neither creates nor destroys them. Love, anger, fear, ambition, are passions; and without them we could not be human. In animals no less than in men, they are protective instincts. The animal loves its young, and therefore protects and feeds it. A sense of the right of self-preservation seems instinctive in all animals. Accordingly they resent encroachment and injury. Animals and men fear evils, and thus the passion becomes admonition to avert them. So ambition, it prompts its subject to be and seek the best. It is a proper stimulous and inspiration.

Nor could we be Christians without these passions. The love faculty is the basis of all true worship, the passion of anger is brought into use in hating sin and "every false way."

Fear, in the sense of awe and reverence towards God, is the begining of wisdom and leads to a circumspect life. Ambition chastened by grace enters into every exalted aim.

In the realm of our personal nature sanctification does much, but not in the way of eradication. Its office is twofold. First to expunge sin from every motion and impulse of the whole army of unreasoning propensities. Second, to regulate, restrain, refine, and exalt all impulsive instincts.

It does not extirpate or cripple a single constituent faculty. Nor does it blunt the sensibilities, nor extinguish legitimate desire.

The office of holiness in the empire of natural appetites and passions is to subjugate all to the absolute dominion of grace and keep all within the sphere of lawful indulgence.

In short, holiness does not upset and demolish our being, but safely directs the chariot of our susceptibilities, and serves as a bridle, a check-rein and whip for every blind impulse. It does not take away the inflammability of our dispositions, but precludes strange and destructive fires from breaking out in them. It is at once an insurance against the work of the incendiary from without, and the danger of spontaneous combustion within.

The passions of the soul thus sanctified and subordinated are great and necessary forces of usefulness. A man without passion is a man without energy, and a Christian without zeal. But he who is full of sensibility and impulsion, is full of fire and enterprise. His religion takes on a cast of enthusiasm and heroic daring. Collins, the first missionary sent by the North Episcopal Church to China, impulsively proposed himself as a candidate. Bishop Jones wrote him that the Missionary Board had not thought of establishing the mission nor had they made any appropriation for it; and there is no money in the treasury to send you. Collins replied, "Get me a position before the mast, and these strong arms will pull me to China, and support me when I get there."

Nor can grace altogether compensate for the lack of proper tone and temper. Fire cannot produce a blaze where there is no combustible material. It may cause great heat but no flame. So grace cannot inflame impassive nature to any great extent. It may create intense warmth, perhaps a glow like that of heated iron, but there will be no tongues of fire. Passion serves as grit, and grit when sanctified gives edge to character, power to words, and significance to voice and gesture.

But it must not be forgotten that passion lies along the line of our greatest peril. More Christians trip and fall through passion than from any other cause. It is an explosive, and may iguite at any time and prove destructive. Like oil, gas, and electricity, which when properly confined and regulated, give a mild and beautiful light, but when carelessly exposed they become instruments of ruin and death.

The sphere of sanctified passion is God Himself.

Thou art the sea of love,
Where all my pleasures roll;
The circle where my *passion* move,
And centre of my soul.

Nor will this restraint and rgulation be a violent process. It will be spontaneous, natural, easy, and delightful.

My *passions* hold a pleasing reign,
When love inspires my breast,
Love the divinest of the train,
The sovereign of the rest.

(*Divine Life.*)

THE BERNISSART IGUANODON.

A brief sketch drawn from an article in *Nature* by Prof H. N. Mosely.

Bernissart is in Belgium, situated between Yons and Tournai, close to the French frontier. In the Spring of 1878, in one of the galleries of a coal mine there were discovered in Malden clays a large number of bones, which were recognized as belonging to the Iguanodon. Through the generous interest of the mining company these scientific treasures have been recovered from the depths of the Earth and presented to the Royal Museum of Brussels. So abundant were the specimens that three years were occupied in their removal from the mines, and there seems to be scarcely any limit to the labor yet to be done in the work of preserving and mounting them.

The bones were found liable to crumble when exposed to the air and the following plan was adopted for preserving them: The bones exposed upon the surface were first coated heavily with plaster, then the heavy blocks of clay containing the fossils were raised more than 1,000 feet to the surface and removed to cellars under the natural history galleries of the Brussels museum, to be worked out at leisure.

These cellars, now filled with the material either rough as it came from the mines or in process of preparation for the Museum, present to the visitor an astonishing appearance. One first enters an extensive, dimly lighted vault, the whole floor of which is covered with large blocks, many in the condition in which they came from the mines, of all shapes and lying in all sorts of positions, so closely placed that it is very difficult to get about among them. All contain huge bones forming parts of the skeletons of the Iguano-

dons, often covered up by the protective plaster, but often also with parts of the bones exposed.

In an adjoining cellar is the work-shop where various blocks are seen in the process of the removal of the matrix, whilst at one end, hung up to stout beams, are the results of the operation, a vast collection of all imaginable segments of the skeletons of Iguanodons suspended in the air and suggesting the idea of joints of meat in the shop of some Brobdinnagian butcher. One of the skeletons has been restored and mounted. The specimen is almost complete; only a few phalanges and one or two minor details had to be *constructed*. The bones are mostly still joined to one another in sections as removed from the mine; they could not be detached. The grand skeleton is set up in a huge glass chamber in the court of the museum. As it stands in the natural attitude of progression of the animal on land, (this position is somewhat like that of the kangaroo, walking on its two hind feet, the fore paws short, head elevated,) erect on its hind limbs, the top of its snout is at an elevation of a few inches over 14 feet from the ground, whilst from the tip of the tail, outstretched behind, to a point immediately beneath the tip of the snout, the skeleton covers a horizontal space of floor about 23 feet in length.

A full scientific description of these remarkable remains of a race of animals beloning to the ages past will be published as soon as the work now going on can be completed.

Besides the Dinosaurians, in the same beds, were found crocodiles, turtles and a vast quantity of fishes, of which piles upon piles of specimens await future examinations. Every naturalist who has an opportunity should certainly find his way to Brussels and to the new Museum of Natural History soon to be erected in the Parc Leopold, in which these fossils will be finally placed.

REMINISCENCES OF EARLY CIRCUIT LIFE.

BY REV. JAMES ERWIN.

We were entertained at Brother Soper's, a prominent family who were influential in the church but had entered into the broil and were active partizans. They were very much offended at the discourse preached by Brother W. and declared that if another such sermon was preached they would quit the house and withdraw from the church. The whole community was excited. I commenced the afternoon services trembling under a sense of my responsibility but fully determined to spare not. As I announced my text the preacher in charge knelt by his chair at my side, and like Aaron and Hur held up my hands by mighty prayer. I could see by the flashing eye, the flushed cheek and the restlessness of those who were wounded in the morning, that a crisis was approaching. But just how it would be developed was uncertain. It was a battle between human passions and divine light. I knew that Satan was on one side and God on the other and knew which was the mightiest. But I remembered that God would not coerce the human will and trembled for the result. For half an hour or more the battle went on. I noticed that my hostess trembled violently and writhed as if her heart was breaking. At length rising to her feet she cried: "*Brother Erwin, for God's sake stop.* I can't stand it any longer," and falling on her knees in the middle of the house, with streaming eyes and uplifted hands, began to confess: "It is me, I am the Achan in the camp!" and confessed her faults to her brethren and neighbors and begged their forgiveness. Soon a dozen or more were bowing around her, crying 'No, it is I! it is I, I am the guilty one; O forgive me!" It became general all over the house. I had seen a small company now and then break down and settle their differences, but never before saw a whole congregation, saint and sinner, weeping on one anothers' necks and asking to be forgiven.

That meeting continued until it was nearly time to commence the evening service. I never finished my sermon. God took it and gave it a personal application to many hearts.

Our evening meeting was a "bochim—a place of weeping," and many thanked Brother W. for his faithfulness and lamented their naughtiness of heart in resisting the truth. We had a fresh proof of God's faithfulness in blessing his truth when declared in plainness and love. The work broke out in wonderful power and spread in all directions. The love feast Sunday morning was a Tabor scene. Every face shone with a divine glory, for each had spent the night in wrestling, prevailing prayer. Like nature after a heavy storm when lightning flashed and thunders roared and winds bent and broke everything before them, and rain poured in torrents from the clouds, scattering gloom and terror, until the sun bursting from the parting clouds throws a flood of golden light over the landscape, fair now as a renovated world.

Far more bright and blessed was the change that had come over this Church in the wilderness when the angry storm of passion had subsided and the "Sun of righteousness had risen with healing in his wings." The birds of paradise were singing in every heart and God's sweet peace reigning over his people. The testimonies of that hour were full of confession, forgiveness, trust, love and holy joy. The hymns were tender and assuring. They realized how "good and pleasant it is for brethren to dwell together in unity" as they sang:

"Now free from envy, scorn and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love.

"Let love in one delightful stream
Through every bosom flow,
And union sweet and dear esteem
In every action glow."

When a brother who had been active in the quarrel spoke penitently of his guilt, humbly begging forgiveness and realizing his weakness, implored their prayers that he might always have "a meek and quiet spirit," how earnestly and tenderly all joined in the appropriate lines of Charles Wesley:

"Help us to help each other, Lord,
Each other's cross to bear!
Let each his friendly aid afford,
And feel his brother's care."

This was a glorious love-feast; it seemed complete in humility, love, charity, consecration and praise. At the close we all joined with heart and voice in singing:

"And if our fellowship below
In Jesus be so sweet,
What height of rapture shall we know
When round his throne we meet."

The revival went on with great power and spread into the surrounding neighborhood, bringing old and young to God. Its influence was felt many years as the wilderness was changed to smiling fields by these sturdy pioneers.

But I must pass over several meetings and revival scenes of more than ordinary interest on the circuit, only nothing one incident for its peculiarity. During a meeting held in Gouverneur, in the Winter of 1835, a resolute man, perhaps fifty-six years of age, whose name I cannot recall, came to the mourner's bench. There was something marked in his appearance. He was evidently a thinking man, accustomed to society, capable of exerting a strong influence, but seemed dogmatical and eccentric. The sermon that evening was founded on the words of Paul: "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

The discourse was plain and pointed, struck at the sins of men, reminding them of their accountability, the retributions of eternity, the danger of sinning against light and procrastinating repentance, and closed with a solemn appeal for immediate decision. Among those who responded to the invitation to come to the mercy seat was this man. He was greatly moved; the arrows of truth had entered his soul and he trembled before his Maker. God gave his people a mighty spirit of prayer that night and several found peace. He told the congregation that he had not been in a religious meeting before for ten years. That when a young man he entered the ministry in the Baptist Church and preached with acceptability and success for several years, but getting into trouble with his church he left them, soured and disappointed, moved into that town and settled on a farm. He avoided the sanctuary, shunned Christian people, gave up his family altar and made shipwreck of his faith. He read infidel books and imbibed their sentiments, hated religion and despised all who prefessed it. Hearing of the revival and the interest it was awakening, thought he would attend the meeting "just to see" if the Methodists managed their meetings any different from what they did when he was in the field. In the meeting the text arrested his attention, the sermon convinced his judgment, the appeals produced compunction and the Holy Spirit applied the truth to his heart. He saw his lost condition and was led to cry: "O wretched man that I am, who shall deliver me from the body of this death?" When the "seekers" were invited to come forward for prayer he came, scarcely realizing what he did. "And now if there is mercy for one who has rejected God, denied the truth, rushed into error and sinned against light and knowledge," he desired to find it at any cost. We reminded him that there is but one way for all, "Repentance toward God and faith in our Lord Jesus Christ," and if he confessed his sins, "he," God "is faithful and just to forgive his sins and to cleanse him from all unrighteousness." He saved Manasseh and Peter from their backslidings and has mercy for the "chief of sinners." He went home that night a penitent man, rebuilt his family altar, took up his cross and became "a true disciple sitting at the Savior's feet." He united with the church and labored as a local preacher during my acquaintance with him. He never fully recovered his confidence and power. He was a warning to ministers to be true to principle and not allow the faults or follies of others to turn them away from duty. A backslidden minister is always a wretched man.

Wisely did St. Paul reason when he said: "But I keep under my body and bring it into subjection; lest by any means when I have preached to others I myself should be a castaway."—(*N. Chr. Advocate.*)

THE MOCKERY OF AN INFALLIBLE JUDGE.

Sir,—An article by Professor Salmon in the October *Contemporary Review* must surely dispel the delusion under which many persons have seceded to the Church of Rome, believing that there the guidance of an infallible judge will save them from all disquietude about their souls. For those who believe that their salvation will depend upon a favourable balance in their spiritual account, what mental torment can be greater than any uncertainty how that account stands? Yet this uncertainty must be felt by every conscientious Romish convert when he reads in the revelations made to canonized saints, descriptions of purgatory,

which to him must be authentic. For it would be incredible that an infallible judge could, most deliberately and most solemnly, have pronounced any person to be a true saint whose intercession was to be invoked by the faithful, if such person were really a monomaniac or an impostor. Consequently he must regard revelations claimed by canonized saints in the same light as those made to the prophets and the apostles. The Abbé Louvet estimates the venial sins committed by a holy soul at an average of ten per day, amounting in fifty years to 182,500. From this must be deducted "sins expiated by penance"—say three-fourths. This will leave 45,625. What length of stay in purgatory does this entail? According to one canonized saint the scale is five days per sin. This will bring it to 228,000 days. But this scale is not to be depended on, because another canonized saint relates how Melachi, the Irish King, underwent a very long punishment because he had bribed his confessor to leniency. This complicates matters still more, since it disallows the power of the priest to remit sins. Again, a holy bishop had been five years in purgatory because before his elevation he had wished for the dignity. Again, Pius VI. was kept in purgatory for an indefinite period. And lastly, Innocent III., who died six centuries ago, simply for three sins has been in purgatory ever since, and will have to remain there till the Day of Judgment. "This account," says Cardinal Bellermine, "really fills me with terror every time I think of it." But if the scale is uncertain, still more so is the efficacy of the means of release from purgatory. As the mass is said for innumerable offences, it might be supposed that a few masses would suffice to cancel the whole debt. Far from it. When some holders of foundations for perpetual masses had, after ten years, discontinued them, Pope Alexander insisted on their being resumed. This would seem to debase the spiritual coinage to the lowest point. But in the case of the above-mentioned punishments, masses and prayers were shown to be absolutely worthless. When the perplexed convert asks of the infallible judge "What is certain?" the oracle is dumb, or gives only ambiguous answers. Such, instead of the promised calm, are the troubled thoughts which harass the convert who is really seeking for the truth when, after tasting the drugged cup of the great enchantress, he wakes, like Doré's "Neophyte." to the stern reality.

—(*Record.*) ELEUTHEROS.

Miscellany.

—The following is a list of Indian towns arranged according to population of 10,000 and upwards :—

Towns.	Province or State.	All Religions Both sexes.
Bombay City & Island	Bombay	773,196
Calcutta	Bengal	433,219
Calcutta Suburbs...	Do.	251,439
South Subarban ...	Do.	51,658
North Suburban ...	Do.	29,982
		766,298
Madras City	Madras	405,848
Hyderabad City & Suburbs, including Secunderabad	Hyderabad	354,962
Lucknow	N. W. Provinces	261,303
Benares	do. ...	199,700
Delhi	Punjab	173,393
Patna City.....	Bengal	170,654
Agra	N. W. Provinces	160,203
Bangalore Town ...	Mysore	155,857
Amritsur	Punjab	151,896
Cawnpore	N. W. Provinces	151,444
Lahore	Punjab	149,369
Allahabad	N. W. Provinces	148,547
Jeypore	Jeypore State...	142,578
Rangoon Town.....	British Burmah..	134,176
Poona	Bombay	129,751
Ahmedabad	Do.	127,621
Bareilly	N. W. Provinces	113,417
Surat	Bombay	109,844
Howrah	Bengal	105,206
Baroda City	Baroda	101,818

TELEGRAPHIC NEWS.

Berlin, November 8th: The Imperial Prince, on behalf of the Emperor of Germany, is going to Madrid next week to pay a return visit to King Alfonso.

Paris, 8th: The Minister of Marine and Colonies asked the Chambers to-day for a supplementary credit of nine million francs on account of the Tongking expedition.

Belgrade, 8th : The Servian troops have captured the insurgent's position at Kalafat, and taken one hundred prisoners.

St. Petersburg, 10th: The *Journal de St. Petersburg* publishes to-day a contradiction of the existence of Russian or Persian designs on Merv.

Moscow, 10th: The *Moscow Gazette* in an article to-day advocates the union of Bulgaria and Roumelia under Aleko Pasha, the Governor-General of Roumelia.

Belgrade, 11th: The insurgents have now been virtually dispersed.

London, 12th: Accounts from Jeddah state that the cholera, both there and at Mecca, has almost entirely disappeared.

Caibo, 12th: The evacuation of Egypt by the British troops will proceed as soon as transports can be got ready. The 42nd Regiment, the 3rd Battalion of the 60th Regiment, the 75th Regiment, two batteries, and an Engineer corps will, however remain to garrison Alexandria.—Official telegrams received here generally confirm the rout of the Mahdi by General Hicks.

St. Petersburg, 12th : M. de Giers has gone to Germany, where he will visit Prince Bismarck.

Washington, 12th: The Agricultural Bureau's monthly report estimates that a slight improvement has taken place in the prospects of the cotton crop during last month.

London, 13th: Mr. Cross has left here for Egypt to consult with Sir Evelyn Baring on Indian affairs.—News from Ireland states that the authorities have forbidden both the Orangemen and Nationalists to hold meetings in Fermanagh country, in order to prevent collisions taking place between the two parties. —It is reported that a revolution has broken out at Antanarivo, the capital of Madagascar, and that the Prime Minister has been murdered, and the Malagasy Envoys strangled.

Paris, 13th : M. Kraetzel has been appointed French Consul-General at Calcutta, M. Lemarie being transferred to Shanghai.

Belgrade, 13th : A fresh rising of a serious nature has taken place at Knyasevac, to which place all available troops have been despatched. The rebels hold a position at Alexinatz.

Berlin, 13th : M. de Giers had an audience of the Emperor to-day.

London, 14th: Lord Northbrook, speaking at a Liberal banquet at Bristol last night, said that the Viceroy, while determined to maintain the main principles of the Ilbert Bill, had decided to adopt the following modifications :—To restrict the jurisdiction to District Magistrates and Sessions Judges, to leave unchanged the powers of the local Governments, to appoint Justices, and to accept the proposal of the Chief Judge of the High Court of Madras to amend section 526 of the Criminal Procedure Code, so as to prevent miscarriage of justice not only in cases affecting Europeans but in the cases of all without distinction. His lordship in the course of his speech warmly defended the Marquis of Ripon against the attacks of Mr. Stanhope.

St. Petersburg, 14th ; The *Journal de St. Petersburg* publishes an article to-day, in which it is stated that M. de Giers visits Prince Bismarck in reply to an invitation, and that the interview between the two Chancellors will consolidate the friendly relations between Russia and Germany.

Belgrade, 14th : It is officially announced here that the insurrection is suppressed.

London, 15th : Marquis Tseng returned to Paris yesterday.—News from the Cape says that it is understood that Cetewayo will shortly proceed to Cape Town, and that the British troops will evacuate Zululand.

PASSENGERS SAILED.

Per P and O Str *Surat*, 16 :

For London—Mr and Mrs W B Harrington Miss Molesworth Mr and Mrs Constable Col Parry Mr and Mrs Fishbourne Mr Chas Fergusson Mr Aladdin Somjee Mr H T Ross Mr R C Hannan Mr J Robertson and Mr S I Arathoon.

For Venice—Mr G D Buchanan.

For Marseilles—Mr G R Wingrove.

For Malta—Mr and Mrs Langdon.

PASSENGERS ARRIVED.

Per Str *Golconda*, 15 :

From London—Capt MacMahon Mrs Penton and child Major and Mrs and Master Phillips Mr and Mrs T S Baker Mrs Dobbie and child Miss Buchanan Mrs H Birch and infant Mr Easton Mr Rowland Mr McMillan Mr Jones and Mr Baron.

Per Str *China*, 13 :

From Marseilles—Mr Lewis and two friends.

From Genoa—Mr Breul and family Mr Gio Pedretti Mr C P Casperez Mr and Mrs Phillips Mr and Mrs Westlake and two daughters Miss Schmidt Mr and Mrs Poole and child Mr O S Stack Mrs Beasley and two children Mrs F Hahn and three children Mr E Periok Mr Tenner Marta Mr and Mrs T Hooper Mr S L Carter Miss Brooke Mr A M Newmann Mr and Mrs McMullin Mr Th Andrang Mr G Gremonti Mr V A Smith Mrs Hogarth and child Lt Colonel E W Trevor Professor S Cook Mrs S Cook and eight children Rev P Bliss Mr and Mrs G K McKenzie Mr W Hely Mrs H A Yates Miss Phillips Major H A Yates Mr R A Cordner Mrs Winchester Mrs Hatkins Mr A Gibson Mrs Michell Hon R H Elliot Mr John Strachey Mr Mackinnon Mr A Summers Mr F Watson Mr Ch Strachey Mr D L Gilmore Mr, Mrs and Miss A M Markham Mr R Cantopher Cav Gio Andreino Mrs Gio Andreino and Major F Young.

From Naples—Mr G Panioty and Mr Larnelli.

Per P and O Str *Pekin*, 13 :

From London—Hon Mr Cunningham and child, Mr and Mrs H Reid, Dr and Mrs Cleghorn, Mrs C W Godfrey and infant, Mr Granville Walton and child, Mr D Dixon, Mr Egerton Leigh, Mr and Miss Peterson, Mr and Mrs A W Stogden and child, Miss A Holland, Mrs McMillan, child and two infants, Mr Medworth, Mrs Hext, Mr Henry Bickett and daughter, Miss Broadwood, Mr P Broadwood, Mr C L Orr Ewing, Mr Cooper, Miss Lillie, Miss E Hennessey, Miss A Newmarsh, Capt B Scott, Mr and Mrs Houleston, Mrs Cates, Miss Cordner, Miss Hamilton, Lieut Col W A Smyth, Mr Ramsay Spence and child, Mr B Leslie, Mr A Fleming, Mr G R G Forbes, Mr Robt Wilson, Mr Grimstone, Mr and Mrs Atkins and infant, Mr McInroy, Mr A Lawson, Mr M W Fenton, Mr Watson, Mr A R M Simkins, Col C C Minching Miss Emily Wood, Miss S Roffus, Miss E Horn, Miss A Franks, Mr C L Reade, Capt Saunders, Mr and Mrs S Bates, Mr Rich, Mr A Batchelor and infant, Mr, Mrs and Miss Lynde, Miss Brown, Mr Owen, Mr Lambert, Mr H C Macintyre, Mr A E Battle, Miss Adamson, Mr Drayson, Mr Ormston, Mr Palmer, and Dr McMillan.

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Domestic Occurrence.

BIRTH.

BEATTY—Nov. 11th, at Ahmedabad, the wife of the Rev. W Beatty, Irish Mission, of a daughter.

ASIATIC SOCIETY MUMBAI

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H. J. Parsons, 31st December 1883, Rs. 2; Mrs. Mayes, 31st December 1883, Re 1; John Hodges, 30th June 1884, Rs. 10; Rev. H. C. Squires, (for 2 copies,) 22nd December 1883, Rs. 12; Rev. P. T. Wilson, 21st July 1884, Rs. 10; Henry Bailey, 8th November 1883, Rs. 7-10; B. J. Powell, 31st December 1883, Rs. 7-10; J. Swettenham, 2nd February 1884, Rs. 15-4; W. Bedford, 31st January 1883, Rs. 3; John Fido, 14th May 1884, Rs. 6; A. Hall, 12th April 1884, Rs. 2-15-6; James Penny, 3rd September 1883, Rs. 3.

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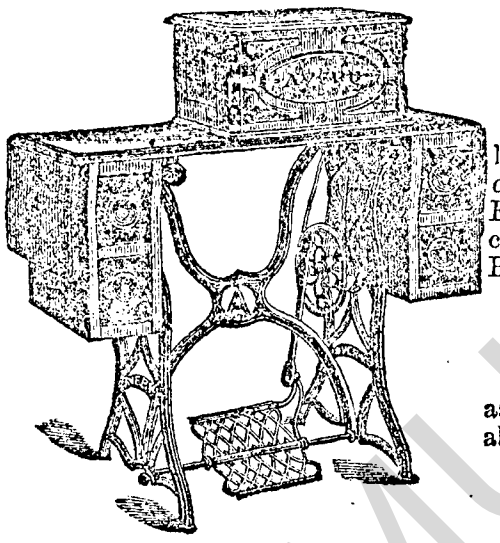

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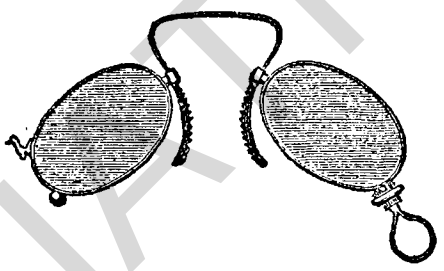

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